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John Wesley.
Ætat 70.

*Painted by John Gains, R.S.A. in 1777, and engraved by G. Kneller.
The engraving is in the collection of the British Museum.*

THE "PREACHING" PORTRAIT OF JOHN WESLEY.

The portrait of Wesley, now given as a frontispiece to Vol. VIII of the *Proceedings*, and known to collectors as the "preaching" portrait, is one of the most pleasing and expressive of the many presentments of the great evangelist. It was painted in 1773, when Wesley was 70 years of age, by John Russel, R.A. (as spelled on my fine impression), and engraved by Bland. Russel, who worked principally in crayons and in the somewhat florid manner of his master, Cotes, was an author as well as a painter. He was made R.A. in 1788, and died in 1806. He was also an astronomer of some repute, and invented a model shewing the appearances of the moon. For some years he worshipped at Wesley's Chapels in West Street and City Road, and tradition says he was converted under Charles Wesley's preaching and was a member of Wesley's class. He was the first Methodist R.A., John Jackson being the second. The original painting now hangs in the dining hall of Kingswood School, and Bland's noble engraving, in soft but deep mezzotint, does full justice to the painter's skill. Wesley's face, as here given, is earnest and winning, the right hand lifted in pathetic appeal, the left holding the "Field" Bible he habitually used. The proof plate in my collection, now reproduced, is very fine, but my old friend, Dr. Riggall, was the happy possessor of a splendid proof-before-letters copy, to the beauty and charm of which no description can do justice. Bland's smaller print of Hone's portrait of Wesley, done for his *Explanatory Notes on the Old Testament*, published in 1765, is also after the manner of the "preaching" portrait, and though a fine piece of workmanship, is neither so pleasing nor so effective as the one now before us.

GEO. STAMPE.

[See also a paragraph by the late Mr. Joseph G. Wright,
W.H.S. *Proc.*, III, 188.]

WESLEY AND LUTHER.

We are indebted to the kindness of the Rev. Dr. Beet and the Editor of the *Methodist Recorder* for permission to reprint the two following important articles from the issues of that Journal of 8 Sept. and 3 Nov., 1910.

In Wesley's *Journal* for Wednesday, May 24, 1738, he writes, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved me from the law of sin and death."

A foot-note in the New Edition says, "It has been suggested that William Holland was the 'one' who 'was reading Luther's Preface' on May 24. . . . The following is William Holland's account of what Charles Wesley has chronicled more briefly in his *Journal* under May 17: 'Shortly before Peter Böhler's departure for Georgia, he and Mr. Wesley began a band. I was gone at that time for a few days into the country. After my return, in speaking with one of our society on the doctrine of Christ, as preached by him, and reading the eighth chapter of the *Epistle to the Romans*, I was conscious that I was not in the state there described. I became very uneasy, made a diligent search for books treating of faith in Christ, and was providentially directed to Martin Luther's *Commentary on the Epistle to the Galatians*. I carried it round to Mr. Charles Wesley, who was sick at Mr. Bray's, as a very precious treasure that I had found, and we three sat down together, Mr. Charles Wesley reading the Preface aloud. At the words, 'What have we then nothing to do? No, nothing! but only accept of Him Who of God is made unto us wisdom and righteousness and sanctification and redemption,' there came such a power over me as I cannot well describe; my great burden fell off in an instant; my heart was so filled with peace and love that I burst into tears. I almost thought I saw our Saviour! My companions, perceiving me so affected, fell on their knees and prayed. When I afterwards went into the street, I could scarcely feel the ground I trod upon." After some other references to Mr. Holland, the foot-note concludes, "The text of the *Journal*, as it has reached us, says

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distinctly : *Luther's Preface to the Epistle to the Romans*. One can scarcely be surprised that a doubt has arisen with reference to this statement. Is 'Romans' a misprint, or error of association, for 'Galatians'? The discovery of a missing diary would set the question at rest."

This question may be set at rest by a visit to the Reading Room of the British Museum. There I found a pamphlet of sixteen pages entitled *Prefatio Methodica Totius Scripture in Epistolam Pauli ad Romanos*, by Justus Jonas, MDXXIV., also a translation of the same entitled *A Methodicall Preface prefixed before the Epistle of S. Paul to the Romans, written by Martin Luther, and Englished by W. W.*, A.D. 1632. The original seems to have been written in German by Luther in 1523. It consists of a translation of the Epistle to the Romans, to which is prefixed a short introduction giving an outline of the argument. This "Preface" agrees so completely with the above reference to it that I cannot doubt that this English translation is the book so greatly blessed to John Wesley.

All this is remarkable proof of the great debt due by the Wesleys and their companions, and, therefore, by the multitudes to whom their preaching was the word of life, to Luther. It proves, also, that the Methodist Revival, with its immense results on both sides of the Atlantic, was a lineal descendant, in another branch of the great Teutonic family, of the German Reformation.

JOSEPH AGAR BEET.

[For quotations from Luther's *Pref. to Romans*, bearing on the point, see *New Hist. of Methodism*, Vol. I., pp. 199-200; and *British Methodism* (Hurst and Brigden), Vol. I., p. 308. A full account of this *Preface* and its relation to Wesley's experience may be found in *W. M. Mag.*, May, 1838. I have a copy of a reprint of an early translation, edited by T. A. Readwin. Hatchards, 1863. Prof. Inge, in his *Faith and its Psychology*, 1909, p. 38, gives one of the glowing paragraphs.—T.E.B.]

JOHN WESLEY'S CONVERSION.

When was Wesley converted? A French writer, Dr. Augustin Leger, Professor in the naval school at Brest, in a most interesting work entitled *La Jeunesse de Wesley*, thinks that John

Wesley's conversion dates really from 1725; and that it is misleading to call the scene of Whit-Week in 1738 Wesley's Evangelical conversion. This opinion, a reviewer in the current number of the *London Quarterly Review* looks upon as open to "serious criticism." The question involved, small as it may seem, deserves further consideration.

What happened at each of these dates, Wesley tells us plainly. At the beginning of his *Plain Account of Christian Perfection*, published in 1765, he says, "In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's *Rule and Exercises of Holy Living and Dying*. In reading several parts of this book, I was exceedingly affected; that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God, all my thoughts, and words, and actions; being thoroughly convinced there was no medium; but that every part of my life must be either a sacrifice to God, or myself, i.e. in effect to the devil. . . . A year or two after, Mr. Law's *Christian Perfection* and *Serious Call* were put into my hands. These convinced me, more than ever, of the absolute impossibility of being half a Christian; and I determined through His grace, to be all devoted to God, to give Him all my soul, my body, and my substance." Of this purpose John Wesley's whole subsequent life was a continuous fulfilment. The importance of this commencement cannot be over-rated. Would all his followers had had a like experience!

But all this did not give Wesley peace, or power, or success. His work in Georgia was a conspicuous failure. Reviewing it, on his return to England in February 1738, he writes in his *Journal*, "It is now two years and almost six months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learnt myself in the meantime? Why (what I the least of all suspected) that I who went to America to convert others, was never myself converted to God." In a footnote, appended years afterwards, Wesley adds, "I am not sure of this." Certainly a man so earnestly seeking to serve Christ could not be called unconverted.

What then happened on Wednesday 24th May, 1738? In his *Journal* Wesley says; "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an

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assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." In other words, Wesley thus obtained conscious forgiveness of sins through faith in Christ.

It is worthy of note that in narrating his own experience in his *Plain Account of Christian Perfection* Wesley passes in silence over this wonderful transition from darkness to light. Evidently his thoughts were concentrated on the matter in dispute when he wrote this treatise.

Which of these crises may more properly be called Wesley's conversion, or whether either of them may be correctly so, is little more than a verbal question. But it is worthy of consideration. All turns on the meaning of the word *conversion*. In the Revised Version, the word and its cognates are found, so far as I have observed, only in Psalm li, 13, "sinners shall be *converted* to thee"; in Acts xv. 3, "declaring the *conversion* of the Gentiles"; and in Jas. v. 19, 20, "if any among you do err from the truth, and one *convert* him; let him know, that he which *converteth* a sinner from the error of his way shall save a soul from death." But the word is a correct and useful rendering of a not uncommon Greek word here used, which means to turn towards a definite object. The same word in 1. Th. i. 9 "how ye *turned* to God from idols, to serve a living and true God"; and still more conspicuous in Acts xxvi. 18, 20, "that they may *turn* from darkness to light and from the power of Satan to God. . . . that they should repent and *turn* to God."

In the earlier of the two crises mentioned above, Wesley indisputably turned to God with all his heart: and this early consecration dominated his entire subsequent life. After years of vain search, in the later crisis he obtained "a knowledge of salvation in forgiveness of sins": Lk. i. 77.

In other words, Wesley's experience cannot be accurately described in the phraseology which suits the case of ordinary men and women in ordinary circumstances. His case is similar to that of Luther when he deliberately laid aside his legal studies at the University of Erfurt and entered the Augustinian Monastery, thus devoting himself definitely to the service of God. Step by step afterwards he learnt the great lesson of salvation by faith and the new life in faith.

On the other hand, we may still speak of the conversion of Paul, including at a short interval his experience on the way to Damascus, and the light which gladdened his opened eyes at the greeting of Ananias; and remember that Paul himself, after his

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first Missionary journey, spoke of "the *conversion* of the Gentiles."

It seems to me undesirable to modify the meaning of a plain and common word by the addition of an adjective ; and to speak of the later crisis as "Wesley's *evangelical* conversion." No phraseology suits all cases. They who to-day enjoy, by faith in Christ, a well-grounded and confirmed assurance of the favour of God need not be troubled if they cannot say exactly when they were converted. Dr. Leger has done good service by calling attention to an important crisis in Wesley's life which has not received from his followers the attention it deserves.

JOSEPH AGAR BEET.

WESLEY AND THE HOMILIES OF
MACARIUS.

I have found a copy of the translation of Macarius from which it is evident, on careful comparison, Wesley obtained his abridgement for *The Christian Library*, Vol. I, 1749. The Title page is as follows :

PRIMITIVE MORALITY :
OR, THE SPIRITUAL
HOMILIES
OF
ST. MACARIUS
THE
EGYPTIAN.

Full of very profitable Instructions
concerning that Perfection which is
expected from Christians and which
it is their duty to seek after.

Done out of Greek into English, with several
considerable emendations, and some enlargements
from a Bodleian Manuscript never before
printed.

By a Presbyter of the Church of England.

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London :

Printed for W. Taylor, in Paternoster Row ; W. and I.
Jump, at the West End of St. Paul's Church ; and I.
Osborn, in Lombard Street. MDCCXXI.

It will be seen that this book was published the year after Wesley entered Christ Church.

In his Georgia diary there are references to *Ludolph* whose partial translations of Macarius are referred to in the valuable and lengthy preface to this volume. During Wesley's perilous voyage from Port Royal to Charlestown, on 30 July, 1736, he "read Macarius and sang." At 6-30 they reached Bennet's Point. At eight, in the boat, he read prayers and expounded. For two hours it rained, but he still "read Macarius and sang," until noon, and they were not a little affrighted by the falling of the mast. But he again "read Macarius and sang." They lost themselves, but found their way, rowed, sang, read again, and prayed until at 8-30 they lay down and slept. (*Journal*, I, p. 254).

In the sixth Homily of Macarius there is a passage which Wesley must have felt singularly *apropos* to the circumstances under which he was reading. "No man can of himself go over the sea. . . . As a ship stands in need of a Pilot, in order to sail well : the Lord Himself is Pilot to the faithful soul, and conveys it through all the waves of wickedness, and the strong winds of sin. Without Christ it is impossible for any one to get over the wicked sea of the powers of darkness. "They mount up," saith the Psalmist, "to the heavens, and go down again to the depths. But He is well acquainted with the whole art of a Pilot, and tramples upon their fierce waves. For "He," saith the Apostle, "having himself been tempted, is able to succour them that are tempted." "

Wesley displays his "drastic eclecticism" in his abridgement of the *Homilies*. Doctrinal discussion lies outside the scope of these notes, but students of Mysticism and of the doctrine of Christian Sanctification will find some valuable pages on Macarius in Dr. W. B. Pope's *Compendium of Theology*, Vol. III, 66-68. Wesley's careful abridgement is one of the gems in his *Christian Library*. But it contains some of the teaching which Dr. Pope thinks departs, "if not from the language yet from the spirit of Scripture."

THOS. E. BRIGDEN.

GREEN'S "WESLEY BIBLIOGRAPHY."

ADDENDA AND CORRIGENDA,

Based on the Queen's College (Melbourne) Collection of Wesley Editions.

8. *Add* An Edition. London: Printed at the Conference Office, 12, City Road, by Thomas Cordeux, Agent. For the Methodist Tract Society for Promoting Religious Knowledge. 1810. 12mo., pp. 12.

16. *Add* The Fifth Edition. London: Printed at the Conference Office; John Jones, Agent. 1809. 12mo., pp. 12.

17. *Add* Fourteenth Edition. London: Printed at the Conference Office; John Jones, Agent. 1809. 8vo., pp. 20.

21. *Add* The Seventh Edition. London: Printed at the Conference Office; G. Story, Agent. 1803. 12mo., pp. 59.

22. *Add* Another Edition. Printed at the Conference Office; John Jones, Agent. 1809. pp. 27.

24. *Add* Another Edition. Printed at the New Chapel, City Road. 1790. pp. 12.

26. *Add* Another Edition. London: Printed by Robert Hawes. 1774. 24mo., pp. vi., 7-306; Contents 11, unpagged, And Another Undated Edition by J. Mason. 24mo., pp. vi., 7-205.

27. *Add* Another Edition. Printed for G. Whitfield, City Road. 1797. 12mo., pp. 16.

70. *Add* The Second Edition. London: Sold at the Foundery. 1755. 12mo., pp. 12.

72. *Add* Another Edition. London: Printed by G. Paramore. 1792. 12mo., pp. 24.

83. *Add* An Edition of the Preface without the Hymns. London: Printed at the New Chapel, City Road. 1790. 12mo., pp. 28.

84. *Add* An Edition of the Nativity and New Year's Hymns. London: Printed for G. Whitfield. 1797. 12mo., pp. 24.

86. *Add* The Fourteenth Edition. London: Printed by G. Story. 1800. 12mo., pp. 12.

123. *Add* The Seventh Edition. London: Printed at the Conference Office. 1813. 12mo., pp. 24.

147. *Add* An Edition. Printed by R. Hawes. No date. 12mo., pp. 11. Another Bristol: Printed by John Grabham. 1758. 12mo., pp. 11.

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155. *Add* The Eighth Edition. London: Printed at the Conference Office by John Jones, Agent. 1809. 12mo., pp. 64.
160. *Add* Another Edition. Printed at the Conference (*sic*) Office. Geo. Story, Agent. 1803. 12mo., pp. 168.
166. *Add* Another Edition. Printed at the New Chapel, City Road. 1788. 12mo., pp. 148.
205. Our copy differs from Green's description, inasmuch as it is the Second Edition of 1765 and contains 149 hymns and 112 pages in the Tune Book. But it also contains The Gamut or Scale of Music, and not The Grounds of Vocal Music, though Green says that this was not the case in the Second Edition. Its contents are as follows: Title page, Sacred Melody, as described in Green; The Gamut or Scale of Music, pp. xii.; The Tunes, 114 in number, on 112 pages, with an index of 6 pages unnumbered; One page of directions for Singing; Select Hymns, Second Edition, London, 1765, 149, Hymns on 153 pages; Index of 5 pages unnumbered.
208. *Add* The Fifth Edition. Printed by R. Hawes. 1774. 12mo., pp. 153; Index 5, unpagged.
253. *Add* The Fourth Edition. Dublin: Printed by R. Napper. 1812. 12mo., pp. 275.
254. The title page runs, "Minutes of Some Late Conversations between the Rev. Mr. Wesleys and Others"; not as in Green, "Wesley." The gap between the "e" and "r" in others is not noted in Green.
267. *Add* to Green's title page after W. Pine the words "in Wine-Street."
271. *Add* Another Edition. Printed by G. Paramore. 1791. 12mo., pp. 12.
345. *Add* Fifth Edition. Printed by G. Paramore. 1794. 12mo., pp. 20. Also Eighth Edition. Printed at the Conference Office. 1803.
350. *Add* Another Edition. Dublin: Printed by Jones. 1806.
358. *Add* Another Edition of Charles Wesley's Revision, Printed for and sold by T. Blanshard. London: 1822. Otherwise the title page is identical with the one containing name of J. Mason.
363. *Add* Another Edition. Printed by G. Paramore. 1794. 12mo., pp. 76.
378. *Add* An Edition. London. 1791.
379. *Add* Another Edition. Dublin: Jones. 1806.

E. H. SUGDEN.

LINES

SUGGESTED BY READING THE TREATMENT FROM THE MOB,
WHICH THE FIRST LAY PREACHERS MET, IN CONSEQUENCE
OF WHICH, SOME OF THEM DIED.

While Hero's claim the palm, and Poets sing
The sapient Statesman and the virtuous King ;
While Beauty, Genius, Wit, by turns demand
The Sculptor's labor, and the Painter's hand ;
While wondering Crowds contending plaudits raise,
And Earth reverberates with their Favourite's praise,
Shall nobler Christians in a Christian age
Have no memorial in Affection's page ?
In Death unnoticed as in life forlorn,
Of Hate the victims, as of Fools the scorn ?
Shall ceaseless labors, persecutions, strife,
The sacrifice of ease, of health, of life,
Have no distinction grateful ? —no record ?—
Yes—valiant champions of your heavenly Lord,
Ye Sufferers meek ! who pain and scoff defied,
Who warn'd and wept, endur'd, and pray'd and died
As long as Patience, Zeal, Devotion, Love
Are priz'd by Saints below, and Saints above
Ye shall be honor'd !

The Soldier fights for Fame—and wins his prize :
But ye were Outcasts in your Country's eyes,
Reproach your bitter portion—Outrage, Hate,
The Martyr's sufferings, and the Culprit's fate¹
Ye braved the Ruffian's blow—the infuriate clan,
And All for Love to God, and Love to Man !
Oh with what Rapture hailed in realms on high
When Angels bore you to your Kindred Sky !
Fruits of his purchase to the Saviour given
And own'd the Servants of the Lord of Heaven !

May your blest Mantle on your Brethren fall !
The Zeal that fir'd—the Love ye felt for all !
Your Scorn of earthly honors, earthly gain
Of Toil, of Ignominy, Envy, pain !

1. Many of them were drag'd into the common Jail, some were prest,
Others wounded with Stones and Clubs, and thrown into Rivers and Ponds.

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Whether to distant climes despised ye roam
Forsook your kindred and renounced your Home,
Or seek the Prisoner, plung'd in dark despair
And teach the Abject Hope, the Impious, Prayer
Whether as Messengers of Mercy² fly
To haunts where lonely want retires to die.
Where ere ye sojourn & where ere ye stray
May Heaven's own light direct you on your way,
Till late translated to the Choirs above
Ye greet your Pastors³ in the World of Love !

SARAH WESLEY

July 8th, 1826.

[From the collection of Mrs. Aykroyd, Harrogate].

WESLEY AND TOPLADY.

I have in my possession the original of the following letter, obtained from the same source as the one transcribed in the *Proceedings*, Vol. VII, p. 153. It is in Wesley's well-known handwriting, and is addressed on the outside

To

Mr. Toplady
In Trinity College
Dublin

The letter bears no post-mark and may have been enclosed to some other correspondent for delivery by hand. I think there can be no reasonable doubt the "Mr. Toplady" addressed was Augustus Montague Toplady, afterwards vicar of Broad Hembury in Devonshire, and Wesley's controversial opponent. I can find no mention of any other member of the family likely to be at Dublin in the year 1758, as A. M. Toplady undoubtedly was.

2. The opposers of Methodism acknowledge the Benefit of the Strangers Friend Society to which the late Bishop of Durham bequeathed £500.

3. The Rev. J. & C. Wesley.

[Footnotes by Authoress].

WESLEY HISTORICAL SOCIETY.

The following is the letter :—

London,

Dear Sir,

Dec. 9, 1758.

I verily believe no single Person since Mahomet, has given such a wound to Christianity as Dr. Taylor. They are his Books, chiefly that upon Original Sin, wch have poisoned so many of the Clergy, & indeed the Fountains themselves, the Universities in England, Scotland, Holland & Germany.

If you do not immediately see the Fruit of your Labour, in conversing with this or that Person, still there is no Reason to think it lost. The Wind bloweth when as well as where it listeth. We know, the Help that is done, GOD doth it himself. And it is fit he sh^d do it, in his own Time, as well as Manner.

If you continue to walk humbly & simply with GOD, there is no need the Darkness shou'd ever return. GOD is willing to give the Love, the Joy, the Peace always wch he gives once. Only, Hear his Voice and follow it with all Diligence. Do whatever He calls you to, be it ever so grievous to flesh and blood & shun whatever you find lessens your Communion with him.

Nothing but Almighty Grace can amend that Child. She had a Taste of it once and she may again. It wou'd be well to put her in the way of it, as frequently as may be.

I have not had my Health so well for many years. How many are the Mercies of God! We want only thankfull Hearts.

Have you had yet any Thoughts as to your future Life? In what Way you might most glorify GOD?

I am, Dear Sir,

Your affectionate Servant,

JOHN WESLEY.

The Dr. Taylor spoken of in the above is, of course, the apostle of Unitarianism, who had had a large chapel built for his ministrations at Norwich. It was visited by Wesley 23 Nov., 1757, and is described in the *Journal* of that date. Who "that child" is must remain unexplainable.

But the letter shews that friendly correspondence was passing between Wesley and Toplady when the latter was a student at Trinity College. The style of the letter suggests that it is a reply to one from Toplady to Wesley, or that there had been a recent interview, and the closing questions indicate a desire for further friendly intercourse. The singular thing is that, neither in Wesley's *Journals* nor his published letters, is there any reference to such an acquaintance, nor do any of his biographers (as far as I know),

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allude to it. As a matter of fact there are remarkably few references at all to A. M. Toplady in the *Journals* or private letters, and these are only incidental and unimportant. Nor does the recently published *New History of Methodism* furnish much more.

My search of the Biographies of Toplady at the British Museum supplies only one hint of this early intercourse between these two future disputants. During the Broad Hembury vicarship Toplady kept a diary of his spiritual exercises and experiences. Under date Sunday, 13 Dec., 1767, he says, "Between morning and afternoon service I read thro' Dr. Gill's excellent and nervous tract on predestination against Wesley.¹ How sweet is that blessed and glorious doctrine to the soul, when it is received thro' the channel of inward experience! *I remember, a few years ago, Mr. Wesley said to me concerning Dr. Gill, that 'he is a positive man and fights for his opinion through thick and thin.'* Let the Dr. fight as he will I am sure he fights to good purpose, and I believe it may be said of my learned friend as it was of the Duke of Marlboro', that he never fought a battle which he did not win." The words italicised in all probability refer to the period of which our letter forms part.

Another feature of interest respecting this period (1755-8), is that it includes the time of Toplady's awakening and conversion to spiritual Christianity. The story is told in the Memoir prefixed to his collected works, published by Baynes & Son, Edinbro', 1825. In 1755 or 1756 Toplady was at a place called Codymain in Ireland. One evening he strolled into a wayside meeting-house where he heard a searching sermon by a Mr. Morris on Eph., ii, 13, "Ye who sometime were afar off, &c." If this Mr. Morris was James Morris, he was one of Wesley's itinerants in Ireland often referred to in the *Journal*.²

Speaking of this sermon in his Diary, Toplady says: "It was from that passage that Mr. Morris preached on the memorable evening of my effectual call by the Grace of God, under the ministry of that dear messenger; and under that sermon I was, I trust, 'brought nigh by the blood of Christ' in Aug., 1756." But Toplady appears to have been very soon captured by Calvinist views of the doctrines of grace, for, in again recounting the

1. I have copies of Gill's pamphlets and Wesley's reply, which I can lend to Members of the W. H. S.—*T. E. Brigden.*

2. There is good reason for believing that this was Wesley's itinerant. See Crookshank's *Hist. Meth. in Ireland*, Vol. I, p. 117, and Julian's *Dict. Hymnology*, under *Toplady*. *Codymain* should be *Coolamain*, Parish of Ballynaslaney, Wexford.—*T. E. B.*

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circumstances of his conversion at a later period, he says, "Tho' awakened in 1755 (? 1756) I was not led into a full and clear view of all the doctrines of grace till the year 1758 (the year of the above letter) when, through the great goodness of God, my Arminian prejudices received an effectual shock in reading Dr. Manton's *Sermons on the XVIIIth of St. John*. I shall remember the years 1755 and 1758 with gratitude and joy in the heaven of heavens to all eternity."

His biographer, referring to the time immediately following his conversion, puts the matter thus: "He was for a considerable time not a little embarrassed in his attempts to balance the evidence of the Calvinistic and Arminian creeds. With great avidity and with no less candour, he read a vast variety of books on each side. He at length met with Manton's *Discourses on 17th John*, which were, happily, instrumental in rectifying his views and in inspiring him with that mortal hatred of the Arminian heresy, for which he afterwards made himself so famous."

The above references to Toplady's spiritual and theological position at the date of Wesley's letter shew that, though Wesley wrote in a friendly spirit, and makes no allusion to Calvinism, yet even then Toplady had had his attention attracted to the question of the "Decrees," and had already committed himself to "Predestination," as taught by Manton and others.

All this seems to me to make the amicable and solicitous tone of the letter the more remarkable, as though Wesley were ignorant of Toplady's Calvinism. I should be glad to know if any member of the W.H.S. can throw further light upon it. Is there any further evidence of friendly intercourse between the two? How did their acquaintance begin, and when did it cease?

It may be noted that the controversy on Predestination began in 1770 and continued (sad to say!) with increasing asperity on both sides until Toplady's death in 1778 at the early age of 38. Many others flung themselves into the fight, and the pages of Toplady's *Memoirs and Works* shew the raucous spirit in which it was conducted. All these fiery disputants have now for more than a hundred years been reconciled in the eternal peace of heaven. What a flood of light has come to all of them on those mysteries of fore-knowledge and free-will which they so strenuously debated on earth!

E. HAWKIN.

LETTERS CONCERNING EARLY IRISH METHODISM.

CHIEFLY FROM MR. WESLEY TO ARTHUR KEENE.

Through the good offices of Mr. J. W. Laycock, we have received copies of a number of unpublished letters and other documents connected with Early Methodism in Ireland. Most of these we shall publish in our *Proceedings*. The Rev. C. H. Crookshank, M.A., has kindly added the Annotations contained in the footnotes.

To Arthur Keene,¹ Leeds,² Aug. 3rd, 1778.
My Dear Brother.

I am of the same opinion with you. It seems to me, Jeremiah Brettel will be useful in the Liverpool Circuit. Upon this Consideration, I have altered my first appointment & stationed him there for the ensuing year.

I hope you will always be diligent in Business, as one Branch of the Business of Life. But let *this* be still uppermost in the thoughts of you & my Dear Bella!

I am

Dear Arthur

Your Affectionate Brother

J. WESLEY.

1. Arthur Keene was for upwards of thirty years one of the stewards of the Methodist Society in Dublin. At the time of the sad division in 1817 he took a leading part against the action of the Conference in permitting the preachers, under certain stated conditions, to administer the Sacraments; and also in consequence in originating the Primitive Wesleyan Society, now happily united to the Parent Society. Mr. Keene died on September 15th, 1818, having nearly completed his sixty-ninth year, and was buried in what was called "the Cabbage Garden," where the remains of many of the early Methodists of the metropolis were laid.

2. August 3, 1778. This letter was written on the day previous to the meeting of Conference in Leeds. "Jeremiah Brettel," who entered the itinerancy in 1774 and died in 1828, had been the previous year in Lisburn and was at this Conference stationed not at Liverpool but at Macclesfield. "Bella" was the wife of Mr. Keene.

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Letter Addressed To "Mr. Arthur Keen
Seal Tibi Soli in Dublin.
To thee alone Burlington,³ June 21st, 1784.
My Dear Brother.

I agree with you, in hoping that Bro. Blair's⁴ labours will be productive of a Blessing to many in Dublin. The rather, because he not only preaches, but also lives the Gospel. And wherever a man's Life Confirm's his Doctrine, God will Confirm the word of his Messenger.

It gives me pleasure to hear, that the School⁵ succeeds well. It is an excellent Institution. I am very glad that Richard Cundy's⁵ Brother, has come over to assist him. I hope C. Cundy continues to go out on Sunday noon to the little towns round Dublin. We try all the little towns round London, & have Societies in most of them. What a shame it is, that we should so long have neglected the little towns round Dublin, & that we have not a Society within ten miles of it?

During the present state of Mr. Pawson's⁶ health, he would be of little service at Dublin. You want lively, zealous, active Preachers. And, to tell you a melancholy truth, few of our Elder Preachers are of this character. You must look for Zeal and Activity among the Young Preachers. I am greatly scandalized at this; that a Preacher fifty years old, is commonly but half a Preacher. I wonder that every Preacher does not use Bp. Stratford's Prayer, "Lord let me not live to be useless."

A gradual work of Grace constantly preceeds the instantaneous Work both of Justification & Sanctification. But the work itself (of Sanctification as well as Justification) is undeniably Instantaneous. As after a gradual Conviction of y^e Guilt & Power of Sin, you was justified in a moment, so after a gradually increasing conviction of Inbred Sin, you will be sanctified in a moment. And who knows how soon? Why not now? May y^e

3. June 21, 1784. "Burlington." Bridlington in Yorkshire. See Wesley's *Journal* of this date.

4. "Bro. Blair." Andrew Blair, who entered the itinerancy in 1778, and died in 1793. He was appointed this year to Dublin with James Rogers, and their labours in the city were indeed "productive of blessing to many in Dublin." See my *Hist. of Meth.*, vol. 1, pp. 387-9.

5. "The school." During the year a free school for forty boys was opened in the lobby of Whitefriar Street chapel; the first master was Richard Condy (not "Cundy"), who had entered the itinerancy in 1776, but subsequently was compelled to retire for a time on account of health.

6. "Mr. Pawson." Rev. John Pawson.

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whole blessing of y^e Gospel be on you & Sister Keene!

I am Dear Arthur,

Your Affectionate Brother,

J. WESLEY.

To Mr. Arthur Keen, near Dublin.

Near Leeds,

My Dear Brother,

July 23rd, 1784.

It is strange! Two or three weeks ago I was observing, "I have exactly the same Strength & more Health at Eighty one than I had at Twenty one." This hath God wrought.

The Irish Preachers have shewn both their understanding & their uprightness. I am glad they & you are satisfied with the Declaration, and see Mr. Hampson's wonderful Appeal,⁷ in its true light. Humanly speaking, it must do abundance of mischief. But God is over all. I am in great hopes Mr. Rogers will be useful. He is an Israelite indeed.

I think a Cupboard, secured as you intend, will do full as well as an Iron Chest.

Now Arthur, I will try if you do love me. If you do, serve my Friend S. Hyden⁸ to procure Employment for her son, who is capable of almost anything. Send me word when it is done.

I am, with kind love to S. Keene, Dear Arthur

Your affectionate Friend & Brother

J. WESLEY.

To Mr. Arthur Keen, Miltown Road, near Dublin.

Concerning Condy, &c.

London,

My Dear Brother,

Feb^r 17, 1785.

I thank you for the pains you have taken, on behalf of poor Robert Hide⁸ and am sincerely glad you have at length succeeded. Now, if he continue honest and industrious, he will not want either Employment or Food. Want of either of the one or the other must have exposed him to a thousand temptations,

7. July 23, 1784. "Hampson's wonderful Appeal." See Smith's *Hist. of Meth.*, pp. 492, 494, 498, 499.

8. "Hyden." In next letter "Hide." Which is correct, if either? I cannot say decidedly; but I believe it should be Hyde, as the common Irish form.

February 17, 1785. "Robert Hide." See note on last letter.

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When several disapproved of my sending Mr. Rogers⁹ & his wife to Dublin supposing them unequal to the task, I was determined to over rule, believing myself to be a competent judge both of their Gifts & Grace. And the Event has answered my Expectations. I am not disappointed of my Hope. And I am persuaded, neither they nor you will ever be weary of well doing.

You have great reason to bless God, for the Good State of your Temporal Affairs also. And indeed I have always observed whenever the Word of God goes on, He withholds no manner of thing that is Good.

It was impossible to keep y^e present Schoolmaster unless his spirit had been entirely changed. He is extremely unfair. But I am afraid another is recommended to you, that is likely to prove no better. I have known him from a child, & give you fair warning. Take care what you do. If you are wise secure Mr. Fox¹⁰ at any price. That man is sterling gold. But you will have no blessing from God, & no praise from wise men if you take that vile sordid measure (especially at *this time*!) of so reducing the salary. You must give £40 a year at the least.

As soon after the tenth of April as I can I purpose (God willing) to embark for Dublin. I should be glad to accept of your kind invitation. But it is a great way to go; particularly at night. Otherwise I should be more at home with you than anywhere else. I commend you & yours to the Divine Protection & am Dear Arthur

Your Affectionate Friend & Brother

J. WESLEY.

I abhor the thought of our Master's Keeping an Evening School. It would swallow up y^e time he ought to have for his own Improvement. Give him enough to live Comfortably upon without this drudgery. Feb^r 20th. Pray tell Mr. Rogers, I hope to see him before the middle of April, & to visit the Classes. I am glad he has written to Mr. Fox: but I have told you my mind about the Salary.

To Mr. Arthur Keen in Dublin.

London, July 16th, 1785.

Dear Arthur,

I forgot to shew you a Letter from Mr. Beardmore

9. "Mr. Rogers." Rev. James Rogers, Superintendent of the Dublin circuit then.

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w^{ch} I received when I was in Dublin, wherein he says, "I wrote a Letter in January 1783 to Mr. Deaves,¹¹ to whose son-in-law Mr. Featherstone, I sent power to recover a debt of upwards of 119^{lb} from Mr. Neill, now of Ballinasloe, who is well able to pay it." Has Mr. Featherstone rec^d that power? And what has he done in consequence thereof? I wish you would ask him & send me word directly, that Mr. B. may know how to proceed. And pray send me word, how my poor Amelia does? I have been much troubled concerning her. She appeared so much affected on Sunday Evening when I took my leave, that I was afraid lest it should bring back her fever. Sister Blair¹² bore her Journey admirably well: She is most comfortably situated at Chester, And all our Sisters cleave to her, as if they had Known her seven years, just as they would to my Bella Keen, if they had her among them. Don't think you have all the love in Ireland. We have a little in England too. For God is here! To Him I tenderly commend you & yours,

& am,

Dear Arthur,

Ever Yours,

J. WESLEY.

To Mr. Arthur Keen in Dublin.

Seal Believe, Love, Obey (J.W.)

London, July 31st, 1785.

My Dear Arthur,

Yours of the 23rd instant gave me great satisfaction. I am glad that Mr. Featherstone has wrote to Mr. Beardmore, who will easily concur in his judgment, that it is very imprudent to sue a man for what he is not able to pay. I suppose it was some ill minded man who informed Mr. Beardmore that Mr. Neill was in so flourishing circumstances: Which was not likely to be the case while he was only a common clerk to a

10. "Mr. Fox." Patrick Fox, who was subsequently master of the school.

11. July 16, 1785. "Mr. Deaves." James Deaves, who entered the itinerancy in 1753 and left it in 1763. References are made to him in Wesley's *Journal* on July 4, 1760 and April 28, 1789; and in *Arminian Magazine*, 1780, p. 105. In May, 1772, Mrs Bennis, of Limerick, describes him to Wesley as "a sower of discord," and prays that God might frustrate his coming to that city.

12. "Sister Blair." Mrs. Andrew Blair, who in her unpublished Diary refers to this journey to Dublin.

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person in business. And it shewed great Honesty & Generosity in Mr. Featherstone to give so impartial advice. I hope he is diligently engaged in the little affair you intrusted him with in respect of Sister Jaques's Legacy. If that be pressed in earnest it may turn out well : otherwise it will drop into nothing.

I must charge you with another little Business. At the Conference it was judged proper that the married Preacher should live in our Preaching house at Athlone. But our brother William Rayner writes me word "He has convinced Bro. Joyce, that it cannot be." Be so kind as to write a line to C. Joyce, & enquire, how this matter stands ? And desire him to tell Bro. Rayner at the same time, that I thank him for his letter.

You give me pleasure by talking of my Dear Isabella. I love to see her, & I love to hear of her. I love likewise to hear of her Twin Soul, my precious Amelia. I was afraid she would grieve too much when I went away. Especially as she did not shed a tear : I mean, while I was in the room : I rejoice so much the more to hear, that our Blessed Lord undertook her cause, & and sent her help in time of need. It would give me pain indeed, if One that is as my own soul, should receive hurt from me : O may we always meet for the better & not for the worse. May we always "love one another with a pure heart fervently."

I hope both she & you & my Isabella will not forget to pray for Dear Arthur.

Yours Most Affectionately,

J. WESLEY.

Amelia does well in spending a little time in the Country, Nothing will restore her, like Air and Exercise. When is Mrs. Blashford¹³ to come hither ?

I had forgot to mention that that excellent Woman, Sister Cox, desired when there is room to be admitted to the Widow's House. I think no one is more worthy.

13. July 31, 1785. "Mrs. Blashford." Mrs. Blatchford, *nee* Theodosia, daughter of Lady Mary Tighe, and grand-daughter of John, first Earl of Darnley.

EXCERPTS FROM
JOHN VALTON'S MS. JOURNAL.

[John Valton, one of the better known of the Early Methodist Preachers, left a lengthy MS. Journal, which is now in the possession of Mr. George Stampe. Its contents of necessity refer almost entirely to his own experience and ministry, and reveal him as a devout man of God and faithful preacher of the word of life. For us the interest of the Journal lies in its simple but vivid pictures of the work of a preacher in Wesley's own times, and the difficulties he had to meet. And further, as Valton was in frequent contact with Wesley and other leaders in Methodism, and shared to no mean degree in its success, his Journal furnishes many sidelights to Wesley's *Journal* and to the history of early Methodism. Some extracts of such character we purpose to publish as space permits.—J.C.N.]

31 DECEMBER, 1780. This day I received in several new members that had been upon trial [in Manchester]. I had them all in front of the congregation, and read the substance of the Rules to them. Gave them a suitable exhortation, and finished the ceremony with a hymn and prayer adapted to the occasion, and God made it a gracious season indeed.

14 JUNE, 1781. I am through divine mercy brought safe to Manchester, and am now visiting the classes [I have heard] that the present proprietor of the new Chapel at this town had consented to lend the Chapel for three days to have Oratorios performed in it for the valuable consideration of thirty guineas being paid for the use of the same. . . . The Oratorio is that of Sampson (*sic*). So Sampson will be called in to make them sport. I am afraid if it does not bring the house about their ears, it will, however, do much harm to the Society. The people murmur and my soul grieves. I sincerely pray God that we may never have new houses built by private rich members if he is (*sic*) to have the letting of it. [Oldham St. Chapel was opened by Wesley, Friday, 30 March, 1781].

14 AUGUST. This evening our Conference [at Leeds] ended. The pious Mr. Fletcher attended it, and preached three or four times to us. The former part of the Conference seemed more serious than the latter, but upon the whole we had a good time.

7 OCTOBER. Yesterday being Sunday I preached at Birstal at half-past one. The house would not near contain the congregation, so I went out and stood upon the court wall, and preached to a very large congregation. Among my hearers, I had the Rev. Mr. Fletcher. His presence quite daunted me, so

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that it was with difficulty I preached from my favorite text, "Jesus Christ, the same yesterday," &c. However there were many wet eyes, and one was set at liberty. We then had a comfortable lovefeast wherein several spoke, and among others, Mr. Fletcher acknowledged to have received the gift of a new and clean heart.

19 OCTOBER. This afternoon Mr. Fletcher preached a useful sermon at Daw Green. I afterwards accompanied him to Cross Hall. I was happy in having an opportunity to wait (?) at table at dinner to hear his gracious words.

24 OCTOBER. I had a great sinking in my spirit last night before I preached, from hearing that the Leader opposed, and the people did not like the doctrine of Perfection. However when I preached we had a crying time, and God gave us His blessing.

29 OCTOBER. Yesterday we had a Lovefeast at Morley, and we found it a good time indeed. We were much blessed by the presence of that holy man, Mr. Fletcher.

12 NOVEMBER. How I was surprised when I came this morning to Cross Hall and found the Rev. Mr. John Fletcher and Miss Mary Bosanquet just returned from church with a few select friends. They had chose this day in preference as being their preaching night. Such a holy couple were scarce ever paired. O what a blessed day we had! Nothing but the voice of prayer and praise was heard. We did eat our food with joy and gladness. In the evening the Lord gave me liberty to preach, and we had a very good time. Jesus was at the marriage indeed, and turned our water into wine, and, I believe, filled all the waterpots.

14 NOVEMBER. This evening I went to Cross Hall, and was at Mrs. Fletcher's Select Band. We had a good time indeed, and one professed to have received a pure heart, which for some time she had lost. We were blessed with dear Mrs. Fletcher's company, and we had an affectionate parting, it being the last public meeting while they are here. May God go with them!

3 JANUARY, 1782. I have now at the repeated request of Mr. Wesley and advice of Mr. Fletcher, begun an extract of my life to be published in the Magazine. [This was published in the *Arminian Magazine* for 1784: it tells Valton's story to the time of his appointment to Birstal circuit.]

22 APRIL. On Sunday noon I opened Osset house, and had a very large congregation. There seems to be a prospect of good there.

4 MAY. This day I went to Bradford to meet Mr. Wesley, and the next day accompanied him to Leeds. On Monday evening I was appointed to preach. When he gave it out on

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Sunday evening I was ready to faint. However I was enabled to preach in the morning before several preachers.

13 AUGUST. This day our Conference [in London] ended in much love. I cannot speak so favourably of this Conference as of some that are past, but upon the whole we have reason to be thankful. I have found this a very hurrying time, and I cannot say that I have been so lively as before it began. May the Lord quicken me!

17 OCTOBER. This evening Dr. Coke preached at Birstal, and signified afterwards to the people that another house was to be built, on account of the Trustees of the other refusing to settle it upon the Conference plan. Immediately the waves lifted up their voice, and were ready to devour him. I got (soon after) at a private meeting of theirs, the name of the "greatest villain." Fine! what have I done to this people to deserve it? I passed the night in the most pungent distress. However, the next day the Attorney and a few of the Trustees met us, and such spirits were discovered as astonished me. But the Lord overruled the whole, for a proposal was made by Brother Charlesworth that was universally received and which ended the matter.

27 OCTOBER. I have undergone pain of mind this week on account of the Birstal disputes. Such false reports have been spread concerning me as have much grieved my soul.

31 OCTOBER. The speeches that the Birstal people make concerning the preachers, and even concerning Mr. Wesley, as also the conduct of the Leaders have distressed me exceedingly. I know not the men, nor their designs. But they are known to God.

22 NOVEMBER. This day I wrote an affecting letter to Mr. Wesley concerning Birstal affairs. I began and ended with prayers and tears, and shall now calmly await the issue.

25 NOVEMBER. In the afternoon I preached in White Lee Jail, and distributed papers, &c., among the prisoners, and believe many felt the power.

30 DECEMBER. This was a very uncomfortable day, being our Quarterly Meeting at Birstal. They grieved my spirit very much. O what a thirst for power is visible in these men! The Lord counteract every mischievous design.

NOTES AND QUERIES.

452. THE BRISTOL "ROOM" LENT BY WESLEY TO THE PRESBYTERIANS (W.H.S. *Proc.*, VII, p. 167).—The statement, in Mr. Wesley's *Journal*, that the use of the Old Room at Bristol was asked for by "Mr. Hey," the minister of the Lewin's Mead congregation, has always been a puzzle to me. I have supposed that, as in some other cases, the name has been misread, owing to the difficulty of Mr. Wesley's handwriting, towards the close of his life. At the date of the occurrence (1790), there were two ministers of Lewin's Mead meeting, namely Thomas Wright and John Prior Estlin, LL.D. At Lewin's Mead there never was a minister named Hey. It is possible that the preacher in question was doing duty temporarily, in the absence of the regular ministers. The name Hey does not, however, occur in any contemporary records of the denomination in question. Jacob Hayes, minister at Ilminster from 1776, retired from the ministry in 1780; whether he was living in 1790 I do not know.—*A.G.*
453. "PLOUGHING THE SANDS."—I have more than once, and through various channels, drawn attention to this figure in Wesley's writings. An earlier instance than those cited in *Proc.* VII, p. 176, will be found in the *Journal*, 23 July, 1764: ". . . at Shrewsbury . . . I trust, though hitherto we seem to have been ploughing on the sand, there will at last be some fruit." It is noticeable that these three instances occur within a period of two and a half years. Had Wesley lately met with the phrase in some earlier writer? if so, where?
- It is curious that another phrase, used in the same "political controversies of recent years," to which Mr. Morgan refers, was used by Wesley a century before John Morley. "Can any improvement be made in the management of Kingswood School?" is a question in the Conference of 1783. This is followed by the famous citation of the evils [e.g. "They ought never to play," &c.] Then comes "How may these evils be remedied, and the school reduced to its original plan? It must be mended or ended . . ."—*Mr. W. C. Sheldon.*